

The liberal academics have always denied the contribution of the Unity Movement towards the analysis of South African society. In addition, the never ebbing flood of indigenous and foreign literature on South African society has always dismissed the gigantic political strides of the Unity Movement in a few lines. **BUNDY** merely follows this tradition.

**BUNDY** and the slippery liberal grouping he represents may publicly ignore the existence of the Unity Movement but the continuing opposition it mounts to the invasion by him and his ilk into the ranks of the broad liberatory movement is an anathema to them. The Unity Movement asserts that the **LIBERATORY MOVEMENT IS NOT BROAD ENOUGH TO INCLUDE THEM. (FOR "THEM" READ IDASA, FIVE FREEDOMS FORUM, NUSAS, BLACK SASH, ETC.)**. The organisation exposes in no uncertain terms the class interests that this opportunistic bunch represent.

In this speech, **BUNDY** said, **"TO DENY PEOPLE THEIR HISTORY IS TO CRIPPLE THEM INTELLECTUALLY AND TO MAIM THEM PSYCHOLOGICALLY"**. What would you call denying us the revolutionary aspects of our history and an omission of the role of the liberals and clergy in attempting to emasculate us?

## **GHOST OF ANDREW ZONDO RESTLESS**

For as long as there is racism, oppression and exploitation, for so long will the ghost of Andrew Zondo **NOT** be laid to rest. How can it be otherwise. For if it were, then Andrew Zondo would have died in vain. The problems which caused his death and those which have been caused by his death, have resurfaced in the improbable person of Barend Strydom, Boksburg's mass killer. He is presently living out his last days on earth under the shadow of the gallows — that legalized killing machine used by the oppressors.

Both Andrew Zondo and Barend Strydom are different sides of the same coin. viz. the South African system. Andrew Zondo killed because he wanted liberation for the oppressed. Barend Strydom killed for the opposite reason. He opposed all change which appeared favourable to the black people. He killed because he wanted the retention of the racist ridden exploitative society.

Barend Strydom's actions were so outrageous, so horrendous and so meaningless. They are completely indefensible. Yet we cannot agree to his murder, legalized or otherwise. He is after all a sick child of a sick society. He was fed with racism since childhood. All his life he was taught to hate black people. He is the end product of a sustained campaign of brain washing through lies, fallacies and senseless hatred. He is the monster in whom this racist society finds its fullest embodiment. He is the Golden Boy of Herrenvolkism, the super hero who can kill so calmly, almost politely. He slaughtered with a smile!

Now, the rulers want him out of the way, although he is their handiwork. He is now to become their scapegoat, so that the real culprits, the true criminals, can get off the hook. The real culprits are those theoreticians who preached and justified racism; those politicians who won votes on a racist ticket and those priests, dominees and theologians who gave religious sanction to racism. Barend Strydom is their product. They must therefore take full responsibility.

That much ought to be obvious to any judge with integrity and imagination. But where will we find such a judge in S.A.?

Flowing from the above, it is our considered view that:

1. Nothing will be gained by hanging Barend Strydom. His death will not eradicate racism in this country.
2. He is nonetheless a menace to society especially to those of its members with dark skins. He should be kept away from society until such time that he is completely cured of the disease of Master-racism.
3. He should be subjected to intensive psychiatric treatment in the meantime.
4. He should be kept alive so as to be a living example of how dehumanizing racism can become. He should be available to social scientists and medico-psychological experts for observation and study so that our understanding of the human mind becomes a little better.
5. The government which upholds this sick society and is therefore responsible for its sick products **MUST FULLY COMPENSATE THE FAMILIES OF THE VICTIMS OF BAREND STRYDOM.**

## **THE NSC · TROUBLEMAKER PAR EXCELLENCE**

The arrogance with which the National Sports Congress (NSC) poses as a contender for the South African Council on Sport (SACOS) position as the authentic sports organisation among the oppressed is beyond belief. In recent newspaper reports it (the NSC):

1. calls for a referendum amongst the affiliates of SACOS (New Nation — 29-09-89 to 05-10-89);
2. challenges SACOS to demonstrate its bona fides in the sports struggle (New Nation — 29-09-89 to 05-10-89);
3. hints that it will split SACOS (City Press — 01-10-89);
4. attacks the slogan of "*No Normal Sport in an Abnormal Society*" (The New African — 02-10-89);
5. indirectly accuses SACOS of being a non-democratic organisation. (The New African — 02-10-89).

The list is endless.

Apart from these organisational threats, it has simultaneously launched an attack on the cornerstone of SACOS policy, that of **NON-COLLABORATION**. This policy has been a rallying point of the oppressed for the last 45 years. During this period, it has weathered constant and unrelenting attack from Imperialism, the State and the Liberals. To our dismay, it is now being eroded by a segment of the liberatory movement bent on negotiation politics.

Non-collaboration has served to sharpen the distinction between oppressor and oppressed and has been invaluable in projecting the struggle onto a principled basis. The total onslaught that it now faces must be fought by the people at all costs. In the sports arena of the oppressed it rears its ugly head as the NSC. The people in SACOS must unite to fend off this deviant.